

Addressing an Alleged Hadith Contradiction: Which Eye of the Dajjal Is Defective?

by

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Argument:

According to Saheeh Muslim, Book 1, Hadith no. 323, it is his right eye, while according to Saheeh Muslim, Book 41, Hadith no. 7010, it is his left eye.

How do you resolve this?

Response:

The scholars¹ affirmed that both of the eyes are defective (the correct translation of 'awar is not necessarily "blind"); however, each one is defective in its own way. The right eye is extinguished, for it is like a protruding grape. The left eye, on the other hand, is defective and covered with thick hair, yet not extinguished. This subtle difference may be observed by those who carefully examine all the narrations discussing the right eye and left eye separately.

There is a hadith in which the Prophet (peace be upon him) affirmed that both of the eyes of the Dajjal are defective,² hence making the reconciliation even more plausible. Nevertheless, even

¹ See Al-Minawi, [Faydh al-Qadeer Sharh Jaami' as-Sagheer](#); As-Suyuti, [ad-Deebaj 'ala Saheeh Muslim bin Al-Hajjaj](#), and others.

² The following hadeeth is found in the Musannaf of Ibn Abi Shaybah (and other collections as well):

حَدَّثَنَا حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ ، قَالَ : حَدَّثَنَا حَشْرَجٌ ، قَالَ : حَدَّثَنَا سَعِيدُ بْنُ جُمَهَانَ ، عَنْ سَفِينَةَ ، قَالَ : حَطَبْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ : " إِنَّهُ لَمْ يَكُنْ نَبِيًّا إِلَّا حَدَرَ الدَّجَالُ أَمْتَهُ ، هُوَ أَعْوَرُ الْعَيْنِ الْيُسْرَى ، بِعَيْنِهِ الْيَمْنَى ظَفْرَةٌ غَلِيظَةٌ ، بَيْنَ عَيْنَيْهِ كَافِرٌ ، مَعَهُ وَإِدْبَانِ أَحَدُهُمَا جَنَّةٌ وَالْآخَرُ نَارٌ ، فَجَنَّتُهُ نَارٌ وَنَارُهُ جَنَّةٌ ، وَمَعَهُ مَلَكَانِ مِنَ الْمَلَائِكَةِ يُشْبِهَانِ نَبِيَّيْنِ مِنَ الْأَنْبِيَاءِ ، أَحَدُهُمَا عَنْ يَمِينِهِ وَالْآخَرُ عَنْ شِمَالِهِ ، فَيَقُولُ لِأَنْبَاسٍ : أَلَسْتُ بِرَبِّكُمْ ؟ أَلَسْتُ أَحْيِي وَأُمِيتُ ؟ فَيَقُولُ لَهُ أَحَدُ الْمَلَائِكَيْنِ : كَذَبْتَ ، فَمَا يَسْمَعُهُ أَحَدٌ مِنَ النَّاسِ إِلَّا صَاحِبُهُ ، فَيَقُولُ صَاحِبُهُ : صَدَقْتَ ، فَيَسْمَعُهُ النَّاسُ فَيَحْسِبُونَ إِنَّمَا صَدَقَ الدَّجَالُ ، وَذَلِكَ فِتْنَةٌ ، ثُمَّ يَسِيرُ حَتَّى يَأْتِيَ الْمَدِينَةَ ، فَلَا يُؤَدِّنُ لَهُ فِيهَا ، فَيَقُولُ : هَذِهِ قَرْيَةُ ذَلِكَ الرَّجُلِ ، ثُمَّ يَسِيرُ حَتَّى يَأْتِيَ الشَّامَ فَيَقْتُلُهُ اللَّهُ عِنْدَ عَقَبَةِ أَيْقِي . "

This hadeeth was declared "hasan" by Shaykh Muqbil bin Haadee in his *as-Saheeh al-Musnad Mimma laysa fil-Saheehayn*, published by Maktabat Dar al-Quds in San'aa', Yemen, first edition, 1411 A.H., hadith no. 6274. However, it must be noted that Shaykh Shu'ayb al-Arnaut, in his tahqeeq of Musnad Ahmad, volume 6, hadith no. 21979 (published by al-Qurtuba Institution) declared this hadeeth weak in its wording. He reiterates this claim in volume 36, hadith no. 21929 (published by ar-Risaala). Also casting doubt on the authenticity of this narration is the muhaqqiq Abi Muhammad Osama bin Ibrahim in his tahqeeq of Musannaf ibn Abi Shaybah in volume 13, page 322, under footnote no. 3. Nevertheless, the muhaqqiqayn Abi Abdur-Rahman bin Sa'd and Abi Ishaq bin Ismail in

without the hadith mentioning the two eyes being defective together, we observe that the reconciliation is quite reasonable to accept, and no clear contradiction has been demonstrated to exist.

their tahqeeq of al-Busairi's *Ithaaf al-Khiyarah al-Mahara bi Zawaa'id al-Masaaneed al-'Ashara*, volume 10, page 301, under footnote no. 2 claim that whatever criticisms were made of some of the narrators were not significant in impacting their reliable status.